1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

CHAP. IX.

231 *The Method of* TRAVELLING *with* DOGS, *and the* FURNITURE *neceſſary thereto.*

THE Dogs of *Kamtſchatka* differ very little from the common houſe dogs: they are of a middling ſize, of various colours, though there ſeem to be more white,
492 black, and grey, than of any other. In travelling they make uſe of thoſe that are gelded, and generally yoke four to a ſledge.

The alaki is made of broad double ſoft ſtraps, which are put over the dogs' ſhoulders, the near dog having it over his left, and the off dog over his right. At the end of theſe alaki's is a ſmall thong, with a hook at the end of it, which is faſtened to a ring in the fore part of the ſledge.

The pobeſhnick is a long ſtrap, and ſerves inſtead of a coach pole. It paſſes through a ring, which is in the middle of the fore part of the ſledge; and to it is faſtened a chain that keeps the dogs together, that they ſhould not run aſunder.

The bridle is a long ſtrap, with a hook and chain, which is fixed to the fore dogs, and is much longer than the pobeſhnick, being faſtened to a ring in the fore part of the ſledge.

The oſheiniki, or collars, are broad ſtraps made of bear-ſkin, and are frequently put upon dogs merely for ornament.

They drive and direct their dogs with a crooked ſtick about four feet long, which they call the oſtal, and ſometimes adorn it with different coloured thongs: this is looked upon as a great
493 piece of finery. They drive their ſledges ſitting upon the right ſide

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

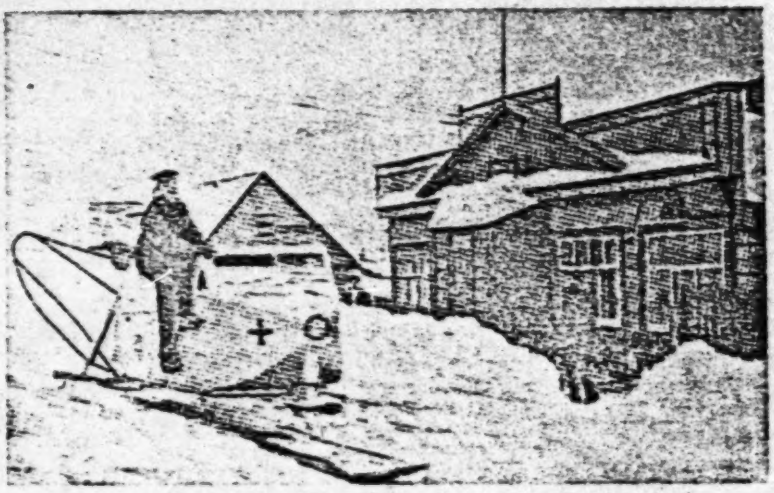
ſide with their feet hanging down; and it would be looked upon as a diſgrace for any one to ſit in the ſledge, or to make uſe of any perſon to drive them, no body doing this but the women. 493

A ſet of four good dogs will coſt in *Kamtſchatka* 15 rubles, and with their harneſs complete come to near 20. 492 435

From the make of their ſledges may be ſeen how difficult it is to travel upon them; for a man is obliged to keep the exacteſt balance, otherwiſe he is liable, from the height and narrowneſs of them, to be overturned. In a rugged road this would be very dangerous, as the dogs never ſtop 'till they come to ſome houſe, or are entangled by ſomething upon the road; for they have this fault, that in going down ſteep hills they run with all their force, and are ſcarcely to be kept in: for which reaſon, in deſcending any great declivity they unyoke all the dogs except one, and lead them ſoftly down the hill. They likewiſe walk up hills; for it is as much as the dogs can do to drag up the ſledge empty. The narta will carry, beſides the proviſions for the dogs and the driver, about five poods. With this load, upon a tolerable road, they can travel about 30 verſts a day; and without any load, in the ſpring when the ſnow is hardened, and upon fliders made of bone, they can travel 150 verſts. After a deep ſnow there is no travelling with dogs 'till a road be made, which is effected by a man going before upon ſnow-ſhoes, whom they call *brodovſhika*. 491 481

The ſnow-ſhoes are made of two thin boards, ſeparated in the middle, and bound together at the ends; the fore part is bent a little upwards. They are bound together with thongs, and a place made to ſlip in the foot, which they likewiſe tie with thongs. The brodovſhika having one of theſe ſhoes upon each foot leaves the dogs and ſledge, and going on, clears the road for ſome way; then returning leads forwards the dogs and ſledge ſo far as the road is made; a method which he muſt continue 491 484

'till



Medical aerosleigh.

wheel transport such as the cart, was unknown before the Revolution. For cattle, the Itel'mens built cold barns or sheds and provided some supplementary fodder in winter. However, the milk yield was very low, and livestock mortality was high.

From the Russians, the Itel'mens obtained improved means of production: firearms, nets, etc. Stone and bone implements were completely abandoned in favor of metal ones. Russian clothing and utensils began to come into use. The primitive semidugout was gradually (and by the beginning of the 19th century, completely) replaced by wooden board dwellings, and occasionally by log houses of the Russian type. Simultaneously with the absorption of Russian culture by the Itel'mens, a reverse process was also taking place in the 18th and 19th centuries. Soldiers, Cossacks and peasants, who were systematically being resettled on the peninsula after the middle of the 18th century, married Itel'men women and acquired some elements of their way of life and culture. The result was that peculiar population of the peninsula which became known, as we have pointed out earlier, under the name of Kamchadals and was often mistakenly classified as Itel'men.

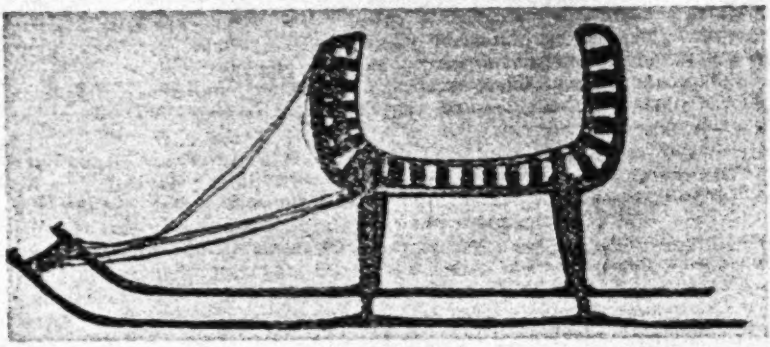
In the early 20th century, the condition of the Itel'mens deteriorated in consequence of the development of the Japanese capitalist fishing industry in Kamchatka. Predatory industrial fishing at the mouths of rivers during spawning runs caused almost annual failures of the native catch and led to inevitable famines.

Contemporary Life of the Itel'mens

During the civil war in the Far East, the Itel'mens actively helped the guerrilla units, and later the Red Army troops, in liquidating the White bands. The guerrilla units included many residents of the villages of Napana, Utkholok, Kovran and Sedanka. In 1921, the Soviet government was firmly established on the peninsula, and the reconstruction of the economy was launched.

6:Antropova E-4 (no date) 1964 RY3 Kamchadal RY3

• 493



18th-century dogsled.

105

handle. Later the horn was replaced by an iron tip. Gathering plants was women's work. Fishing and hunting were men's occupations, but the preserving of fish was in the woman's domain, as were the spinning of thread for the nets from nettle, the weaving of mats, and sewing of clothes. Krasheninnikov reports that preparing food, tending the dogs and all carpentry work were done by men.

The Russians found among the Itel'mens a highly developed neolithic technology. "The former Kamchatka metals, almost until the coming of the Russians, were bone and stones. They were used in the making of axes, knives, spears, arrows, lancets and needles," Krasheninnikov writes about the Itel'mens. Rock crystal was also widely used for knives and tips. Fire was made with a wooden drill. Food, mainly fish and meat, was cooked even in the early 18th century in wooden troughs, into which red-hot stones were thrown.

The only domesticated animal of the Itel'mens was the dog. Later, harness dog-breeding of the so-called Eastern Siberian type developed in Kamchatka. However, until the middle of the 19th century, the Itel'mens used their ancient sled with two pairs of arched staves and a saddle-like seat. At the time of Krasheninnikov's visit, the Itel'mens had gliding skis, but used mostly woven snowshoes. River navigation was by bat—narrow boats, hollowed out of whole poplar trunks. For stability and greater carrying capacity, two of these boats were sometimes tied together and covered to make a platform. Krasheninnikov reports that it took the Itel'mens three years to make a bat with a stone adze.

The Russians called the Itel'men villages in the 18th century ostrozhkas, or "little forts." They were situated along river banks and consisted of winter and summer dwellings. The winter dwelling was a semiunderground yurt, as it was then called by the Russians, with an entrance through the smoke-opening in the roof. The dwelling also had a side exit, but this was used only by women and children. The summer dwelling of the individual family was the so-called balagan—a pyramidal, grass-covered tent set on high platforms resting on piles. The ancient dress of the Itel'mens resembled Koryak and Chukchi dress.

Such, in its general features, was the material culture of the Itel'mens in the beginning of the 18th century. Analogous to the low level of material production were the primitive forms of social relations.

7: Lesseps T-3 (1787-88)1790 Kamchadal

231 492 493 immediately, and gives to the reſt the example of obedience: *ab, ab*, ſtops them, and *ba* makes them ſet off. The number of dogs that it is neceſſary to harneſs, depends upon the load; when it is little more than the weight of the perſon who mounts the ſledge, it is conſidered as a common ſledge, or *ſaunka**, and the team conſiſts of four or five dogs. The harneſs† is made of leather. It paſſes under the neck, that is, upon the breaſt of theſe ſteeds, and is joined to the ſledge by a ſtrap three feet long, in the manner of a trace: the dogs are alſo faſtened together by couples paſſed through their collars; theſe collars are frequently covered with bear's ſkin, by way of ornament.

493 The form of the ſledge is like that of an

* The ſledges for baggage are called *narta*, and are drawn by ten dogs.

† Called *alaki*.

oblong

7:Lesseps T-3 (1787-88)1790 Kamchadal

493 oblong baſket, the two extremities of which are elevated in a curve. Its length is about three feet, and its breadth ſcarcely exceeds a foot. This kind of baſket, which compoſes the body of the ſledge, is of very thin wood; the ſides are of open work, and ornamented with ſtraps of different colours. The ſeat of the charioteer is covered with bear's ſkin, and elevated three feet from the ground, upon four legs, which diverge towards the lower extremity, and are faſtened to two parallel planks, three or four inches broad. Theſe planks are not thick, but ſo long as to extend beyond the body of the ſledge, to which they ſerve as ſupports and and as ſkates. For this purpoſe they are furniſhed underneath, in time of thaw, with three or four long pieces of whale-bone, all of them of the ſame breadth, and faſtened to the ſkates with leathern thongs. In front theſe planks bend upward, and ſo meet the poles of the ſledge, which gradually lower

7:Lesseps T-3 (1787-88)1790 Kamchadal

493 for that purpoſe, and are adapted to receive a part of the baggage. The front of the ſledge is farther adorned with floating reins or ſhreds of leather, which are of no uſe.

492 The charioteer has nothing in his hand but a curved ſtick, which ſerves him both for rudder and whip. Iron rings are ſuſpended at one end of the ſtick, as much for ornament, as to encourage the dogs by the noiſe which theſe kind of bells make, and which are frequently jingled for that purpoſe; the other end is ſometimes pointed with iron, to make an eaſier impreſſion on the ice, and ſerves at the ſame time to guide the ardour of theſe animals. Dogs, that are well trained, have no need to hear the voice of the conductor; if he ſtrike the ice with his ſtick, they will go to the left; if he ſtrike the legs of the ſledge, they will go to the right; and when he wiſhes them to ſtop, he has only to place the ſtick between the ſnow and the front of the ſledge. When they

7:Lesseps T-3 (1787-88)1790 Kamchadal

493 When they ſlacken their pace, and become careleſs and inattentive to the ſignals, or to his voice, he throws his ſtick at them*; but then the utmoſt addreſs is neceſſary to regain it, as he proceeds rapidly along; and this is one of the ſtrongeſt teſts of the ſkill of the conductor. The Kamtſchadales are ſingularly expert in this exerciſe. I was in general aſtoniſhed at the dexterity they diſplayed in
000 driving their ſledges, and as I was ſoon to have the happineſs of travelling in this vehicle, I conceived that I ought to practice, not ſo much to reconcile myſelf to it, as to learn to be my own guide. It was in vain they repreſented to me the riſks I ſhould run, by expoſing myſelf alone in a ſledge, before I had acquired ſufficient ſkill to know how to conduct it; at my age we are all confident, and I liſtened not to their cautions. The lightneſs of my carriage, which ſcarcely exceeded ten pounds, its elevation,

* This ſtick is called *oſchtol*.

which

22: Guillemard T-2 (1882) 1886 Kamchadal

211 361 363 493 There are no roads even in the little settlement itself, and, from the irregular distribution of the houses, and the equally irregular ground on which they are built, the traveller has to pick his way from one to another as best he can. It is needless to state that wheeled vehicles are, in consequence, unknown. The church, an uninteresting-looking building, painted white, is practically the only public edifice.[1] Near it, and at the bottom of Mr. Lugobil's garden, stands the little monument erected to the memory of Bering. It is an iron column of no great size or taste, which was sent hither years ago from St. Petersburg, and, half buried in the lush grass which at this season of the year grows so freely in Kamschatka, it looked melancholy enough. It is a cenotaph, for the bones of the celebrated navigator rest far away upon the island that bears his name. A monument to Captain Clerke, the successor of Captain Cook, is, I believe not far from it, but we did not see it. The town is, indeed, somewhat rich in these objects of melancholy interest, for in a gap in the western promontory, once the site of an old battery, the dilapidated remains of a memorial column to De la Perouse is still to be seen; while on the sand-spit at the entrance of the harbour, an erection less pleasing to the eye of an Englishman is conspicuous, commemorating the success of the Russians against the forces of the Allied Fleet in 1854.

I must confess that, previous to our visit to Kamschatka, I had been in entire ignorance of the affair that resulted in such disaster to our forces. But little known or commented on at the time, it has probably long ago passed out of the memory of most of those of the past generation; while, owing to the success with which the matter was hushed up, it had but little chance of becoming known
175 to the present. In the action of the 24th August, 1854, we suffered a defeat as humiliating as it was ridiculous, and one for which, from the circumstance of our attack having been made on a

[1] At the time of Lesseps's visit, in 1787, there was no church in the settlement, but he alludes to the former existence of one, and mentions that its situation was known "by means of a sort of tomb which formed a part of it."

[Petropavlovsk--Analyst]

28: Sarytschew--63-64 T-1 (1789-90) 1806 Kamchadal-1-2
116, 231, 492, 493

"On the approach of winter, the inhabitants are busied with putting their sledges in order, and tying up their dogs, to fit them for drawing, as they are in fine weather allowed to run loose. Sledges and dogs are in general use here, both for travelling and conveyance. ...

The sledges here differ very considerably from those of Ochotsk, being shorter, smaller, lighter, and much higher. They will scarcely hold two, and are very unsteady on account of their monstrous height. In descending any hill, the utmost care and dexterity is requisite, to keep the feet and the oschtol in the proper direction; for the smallest oversight of this kind may cost a person his life, as has been the case with even experienced drivers, who have been dashed to pieces against the trees lying in the way.

The management of the dogs is no less difficult and dangerous here than at Ochotsk; for they are equally apt to become ungovernable on the scent of any animal. In order to stop them, they drive the oschtol between the front sledge of the conveyance as far into the snow as possible, and always keep the two fore dogs in a tight rein, that none may be able to run away. When the declivity of any mountain is unusually steep and dangerous, they bind birch-twigs round the bottom of the sledge, to impede its course. The cry of ko ko ko stops the dogs; aach aach drives them on; chna chna chna, turns them to the right; and uga uga uga, to the left. Hunters to not make use of these words, for fear of frightening their game, but strike gently with the oschtol on the right side of the sledge, when they should turn to the right, and bend them down to the snow to the left, when they

should go to the left. Besides the danger in this mode of travelling, it is attended with many inconveniences. You must never let your dogs go loose. If ever you are overturned, you must rather be dragged along in the snow than leave your hold, for it is a great disgrace to lose your [64] dogs, and be obliged to wade through the snow on foot; not to mention that the dogs very often entangle themselves in their harness, in which case, the driver must take off his gloves in the cold to put them to rights, and is often in danger of being soiled with their dung. The worst trick you can play a driver, is to cast a piece of jukol among his dogs, who fight for it until they are thrown into the utmost confusion. If he be in company with others, he is thus prevented from keeping up with them, and exposed to all the inconveniencies of going behind; the principal of which is, that the dung of the other dogs is continually freezing on his sledge, and requires him every moment to clear it away with his knife. When you get to a public-house, you are not free from your dogs. The instant they are unharnessed, they must be tied to a post. Nor can they be immediately fed, for they must wait until the sweat is dried off. A whole or half a jukol is then given them, but the master must stand by to see that every dog gets his part, and also to drive away the crows, which are not very shy in this country. They will collect in great quantities round the dogs if not thus guarded, and snap up all their allowance."

Ainu ABC
Kamchadal RY3
Northeast Siberia RY1

A 492 493 698 /487 cont./ oppression of Japanese domination weighing down upon them and paralyzing the general life of the people.

It is known from the detailed descriptions by Steller (2) and

K 492 493 [113]

2. Beschr. von dem Lande Kamtschatka /Description of the Country of Kamchatka/, pp. 132 ff, 370 ff.

Krascheninnikof that the Italmen on Kamchatka since time immemorial have used dogs for traveling, for which they selected and trained the largest and strongest of them and built sleds of a peculiar form and construction. Like the Gilyak sleds, the Kamchadal sleds, too, were characterized by their extreme lightness, flexibility, and durability; /488/ but whereas the former are shallow and low, the latter had a relatively high-placed and deep sled-basket, on which the dog-driver usually sat side ways and only at times astride. Later the Russians in Kamchatka adopted this type of sled and have them even today (1). Besides them,

K [171]

K 493 171 NS 493 177 171

1. Several sleds of this type brought from Kamchatka in the previous century have been preserved in the Anthropological-ethnographic Museum of the Academy.

however, they were also, even in Steller's time, and especially for the transportation of heavier loads, using the above-mentioned long and broad-soled dog-sleds or narten (2) such as are also

2. Steller (op. cit., p. 370) calls them "narden."

customary elsewhere in Siberia. They may therefore have already been familiar with them before their arrival in Kamchatka. There is no reason to assume with Matjuschkin (3) that the Russians first

NS 492 114 177 [113]

3. Vrangel', Putesh. po siev. ber. Sibiri i po Ledov. moriu, Part II, p. 110, footnote *.